

Summary of the Friday Sermon Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV. On 13th December 1996

And obey Allah and the Messenger that you be shown mercy.

And hurry towards forgiveness from your Lord and for a Paradise whose expanse is the heavens and the Earth, prepared for the righteous -

Those who spend in prosperity and adversity and those who restrain their tempers and overlook the faults of people; because Allah loves those who do good.

The Holy Quran. Āl Imran [Family of Imran]: 133 - 135.

In the previous sermon I had drawn attention to the moral upbringing of the future generations which has a deep relation with the present generation. If the current generation are not brought up properly then the future generations won't be either and if one is not moral oneself then one cannot offer moral training to one's friends and if men in their homes prefer harshness in training their wives and children then they cannot train either themselves nor their wives and children nor their acquaintances.

The areas of obedience are vast and are divided into many types. But wherever it is tied to the precept لَعَلَّكُمْ تُرْحَمُونَ ['that you may be shown mercy'] there obedience is related to mercy and this will happen when we fill up the goblets from the *Kauthar* [Pond of Abundance in Paradise] of the Holy Prophet and distribute them throughout the world and the words 'prepared for the righteous' show that it is only the fortune of the righteous to partake of mercy. Obedience was connected to mercy so this mercy is explained in that it is material as well as holding the colours of the mercy possessed by the Holy Prophet ﷺ that he spends even in great affluence and also in a state of abject poverty. People think that it is easy to spend in a state of prosperity though actually it is not so easy. Mankind has been made to vie so the more one's wealth increases the greedier one becomes. When it is said that the Holy Prophet ﷺ spent in a state of abject poverty it means that he was generous even whilst being poor. He fulfilled the needs of those better off when he himself was poor. These verses capture an image of the lifestyle of the Holy Prophet. So the Ahmadiyya Community which has risen by the command of God to correct the morals of the whole world has no choice but to serve the Holy Prophet and it is this very service which would enable them to reform those who are above them and reform those below.

Here it is said الْكَاطِمِينَ الْغَيْظَ ['who restrain their tempers'] that is those who drink their anger and this also relates to الضَّرَّاءَ ['and adversity'] because their mercy also flows towards those who anger them when they cause them some harm and give reason to be angered then they suppress their anger in spite of it with the grace of God and do not desist from kind treatment of those to whom their kind treatment can be a cause for mercy.

وَالْعَافِينَ عَنِ النَّاسِ ['overlook the faults of people'] does not only mean to forgive. This is also related to restraining in a way. That is restraining [one's] anger by force when it is ready to burst forth and forbearance is the subject before this which means that they usually forbear. Those who do not have a habit of overlooking [faults] can never 'restrain their tempers'. If one cannot look away from the everyday small and minor faults and rather seeks out people's

faults all the time then such are a cause of wrath to people rather than mercy. The Holy Prophet ﷺ naturally overlooked the faults of people. 'Restrain their tempers' requires making strenuous efforts and only one who is used to overlooking can have the fortune to do so. Overlooking the faults of people does not mean that they always look for faults in people but it means that they look away from those faults which spring up of their own accord. The subject of overlooking is the opposite of inquisitiveness.

In another place Allah says about forbearance that:

And the recompense of an injury is a penalty in proportion thereto; but whoso forgives so as to bring about reformation their reward is with Allah. Surely He loves not the wrongdoers.¹

That is one who forbears in a way that would certainly result in reformation then their reward is with Allah. The forbearance of the Holy Prophet ﷺ was greater but conditional to its leading to reformation so if reformation did not occur then he would not forbear. So the repression of temper is a part of the dictates of mercy and is not to be done against the demands of mercy.

Understand this subject on this ground and with the grace of Allah you will be empowered to train the whole of humanity. You have no ability to offer a universal teaching without having created a universal nature subordinate to the universal Messenger.

By joining obedience to Allah with obedience to the Messenger *The Holy Quran* tells us that one cannot comprehend the subject of obedience to Allah without having understood Muhammad the Messenger of Allah, without having thought about his attributes.

The Holy prophet ﷺ has clarified the subject of forbearance in a manner that captures the heart. Proceed forward on the Straight Path of Muhammad the Messenger of Allah and learn these morals from Muhammad the Messenger of Allah one by one which have been explained in the Quran and the [A]Hadith. May Allah the Almighty enable us to do so.

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¹ *The Holy Quran*. al-Shura [The Consultation]: 41.